

mission to this country. The experience he had gained on this mission had proved of great service to him. He exhorted the young to read the works of the Church, and bore a faithful testimony to the truth of the Gospel revealed anew in this age.

President Macdonald prefaced his remarks by reading a portion of the fifth chapter of the first epistle of St. John. During the time I have labored in this conference, I have felt blessed, and satisfied in my labors. I have had much pleasure in communicating the word of truth to you, and I take this opportunity of thanking the Saints throughout the conference for their goodness to me. May the God of Abraham, Isaac and Jacob bless you all.

As you have heard from my brethren, I do declare, not by the power of man, but by the spirit of truth, that this is the work of God. I can bear witness that I have a greater testimony than man can give, a testimony that can only be obtained, by those who are born of the Spirit of God, and which can only be received through obedience to the laws and ordinances of the House of God. I now testify that God is sending forth his angels to gather his people together, and that without taking away their agency, for they still have the power to say we will or we will not gather. We did not derive this authority from men, but this power and priesthood was confirmed on the young man, Joseph Smith, as revealed from God himself. I did not become a Latter-day Saint because any other man was one. I received my knowledge independent of any other man living, not even excepting Joseph Smith or Brigham Young. My son Aaron has received the same knowledge, and his knowledge is as independent of mine, as mine is of his. I feel earnest in this work, the best half of my days having been spent in declaring the truth of this Gospel. I was baptized into the Church by Elder Hugh Findlay, who was the first elder

whom I heard preaching this Gospel. I pray God that every righteous wish of your hearts may be gratified, and that he may hasten the day when you may be gathered with his people.

Elder John L. Blyth said he rejoiced to listen to the instructions he had that day received from those who had spoken. He testified to the restoration of the Gospel, with all its gifts and blessings, and to the divine mission of the Prophet Joseph Smith.

President Budge said some may ask how we obtain an absolute certainty that this is the work of God. We reply that it is obtained through obedience to the Gospel, as taught by Jesus Christ himself, and again restored in this our day. But the Lord has not said, he will give this knowledge to those who will not obey it, Jesus said go ye into all the world, and preach this Gospel, he that believeth and is baptized shall be saved. And again, he that will do the will of my father shall know of the doctrine whether it be of God. If any amongst us are not sure that we are members of the true Church, we should not rest satisfied, until we have obtained this knowledge, in the way appointed. Let those who have any doubts on their minds, on the subject, take the advice of the Apostles James, who said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and unbraideth not."

I rejoice to think that President Macdonald and his son are about returning home after laboring so diligently in this country, and I ask God to bless them now and forever. I pray God to bless this congregation and all the honest in heart, and enable us all to keep humble and faithful to the end and be saved and exalted in his kingdom, in the name of Jesus. Amen.

The Doxology was sung.

Benediction by Elder Hugh Findlay.

R. T. PATON,
Clerk of Conference.

Only they who carry sincerity to the highest point, in whom there remains not a single hair's-breadth of hypocrisy, can see the hidden springs of things.

A man who has good judgment has the same advantage over men of any other qualifications whatsoever, as one that can see would have over a blind man of ten times his strength.

LEEDS CONFERENCE ADDRESS.—Thomas Child, Southview, Woodville Road, Hun-
slet Carr, Leeds.

INFORMATION WANTED.—William Jarvis, 80, Kiveton Park, Yorkshire, would like to know the whereabouts of Catherine Smith (maiden name) and Sarah Haddock, who emigrated to Utah, from Newhall, Derbyshire, about the year 1851.—“Deseret News” please copy.

DIED.

WHITE.—At Pangey, Forest Hill, Kent, March 15th, of diphtheria, Minnie Louisa White, youngest child of Edward and Martha White, aged 2 years.

BALL.—At Killamarsh, Derbyshire, March 31st, 1879, of scarlet fever, George, son of Charles and Emma Ball, aged 6 years, 7 months and 23 days.

Also, at the same place, April 8th, 1879, of scarlet fever, Hannah, daughter of Charles and Emma Ball, aged 2 years and 7 months.

WALKER.—At Union Ward, Salt Lake County, Utah of pneumonia and old age, Henry Walker. “News.”

STEPHENSON.—In Nephi, Utah, March 13, 1879, of diphtheria, Harry, [son of T. P. and Jane Stephenson, born February 20th, 1877. “News.”

BUSH.—In Pleasant Grove City, Utah County, Utah, March 12, 1879, from injuries inflicted by a vicious bull, James Bush, aged 70 years. “News.”

BUDD.—In the 6th Ward of Salt Lake City, Utah, March 12th, 1879, of heart disease, Mrs. Budd wife of Charles Budd, aged 74 years, 9 months and 12 days. “News.”

GREEN.—At Brigham City, Utah, March 22nd, of lung fever, Leonore Louise, daughter of Wm. and Laura M. Green, aged 18 weeks. “News.”

GILLARD.—Of inflammatory rheumatism, John Gillard, died March 15th, 1879. Deceased was born May 18, 1842, at Lopen, Somersetshire, England. Emigrated to Utah in 1869. “Territorial (Provo, Utah) Enquirer.”

MEIK.—In the 10th Ward of Salt Lake City, Utah, April 2, 1879, of croup diphtheria, Caroline Hutcheson, much beloved daughter of the late Dr. James P. and Susan K. Meik, aged 4 years, 3 months and 20 days. “Herald.”

FAIRBOURN.—At Mill Creek, Salt Lake County, Utah, March 20th, 1879, of diphtheria, Hannah Maria, daughter of Edward and Eliza Ann Wright Fairbourn; aged 6 years and 11 months.

Also, March 26th, 1879, of the same disease, Edward Henry, son of the above, aged 11 years and 7 months. “News.”

MURDOCK.—In the 19th Ward, Salt Lake City, February 23, 1879, after a long and tedious sickness, of consumption, Alice Wild, wife of Levi Murdock, aged 64 years. Deceased emigrated from Bury, Lancashire, England. Was formerly known as Alice Coe. She died faithful in the Gospel of Christ. “Herald.”

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY WILLIAM BUDGE, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, BALL'S
POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLE
AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP
HIM, AS A SHEPHERD DOTHS HIS FLOCK."—Jeremiah xxxi, 10.

No. 18, Vol. XLI. Monday, May 5, 1879. Price One Penny.

GENERAL CONFERENCE.

The Forty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Large Tabernacle, Salt Lake City, Utah, on Sunday, April 6th, 1879, at 10 o'clock a.m., as per previous adjournment.

PRESENT ON THE STAND.

Of the Twelve Apostles—President John Taylor, presiding; Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Joseph F. Smith, and Albert Carrington.

Counselor to the Twelve Apostles—Daniel H. Wells.

Presiding Patriarch—John Smith.

First Presidents of the Seventies—Joseph Young, A. P. Rockwood, H. S. Eldredge, and John Van Cott.

Of the Bishopric—Presiding Bishop Edward Hunter; Leonard W. Hardy and R. T. Burton, Counselors.

Conference was called to order by President Taylor.

Choir sang hymn on page 197.

My soul is full of peace and love,
I soon shall see Christ from above.

Prayer by Elder Erastus Snow.

The choir sang hymn on page 377,
Sweet is the peace the Gospel brings,
To seeking minds and true.

President John Taylor said we have met together at this Conference to transact such business as may be brought before us, that our hearts may be drawn towards God our Heavenly father, and that things temporal and spiritual may be reflected upon as the Lord may see fit to impart unto us. He trusted that both speakers and hearers would be filled with the Holy Ghost, that all might be edified and blessed together. He hoped the utmost quiet would prevail during the exercises, and that if children were restless, mothers had better quiet them or take them out. He then blest the vast congregation, and called on

Elder Erastus Snow, who delivered an interesting discourse on the rise and progress of the work of God in these last days. Since the sacred record, the Book of Mormon was revealed, which contains the fulness of the Everlasting Gospel, (in September, 1827,) fifty-two years have passed away. He then referred to the 6th of April, 1830, the day on which the organization of

the Church of Jesus Christ of Latter-day Saints took place, explaining that six members were necessary for its incorporation under the laws of the State, and traced the gradual growth of the Church since that time, pertaining to the order and classification of the two grand priesthoods, the Aaronic and Melchisedec, as the Lord revealed it to his servant, the Prophet Joseph Smith, giving him line upon line, and precept upon precept, until all the different orders and grades of the priesthood were organized as they now exist.

He then reviewed the various callings and authorities that attach to the several quorums of the Church, and the duties of the Saints towards these different authorities and towards God and each other.

Elder Ohas. C. Rich said we have come together to learn correct principles pertaining to life and exaltation; we want to know, not guess, what the mind and will of the Lord is concerning us, and the more we learn in principle, and carry out in practice, the greater will be our happiness here and hereafter. This is a great privilege, to meet together in Conference, and be instructed in the way of life and salvation. When we leave this world, we cannot take with us anything pertaining to this earth, but we can take everything that we have learned in relation to the things of God. We live in a dispensation of gathering; we also live in a time when the salvation of the dead is a portion of the responsibilities resting upon the servants of God. But we must put away from us everything of an evil character, or our negligence and sin will mar our peace and rob us of our happiness and salvation. He then spoke of the testimony which the Saints of God obtained in every nation wherever they received and obeyed the first principles of the Gospel, and that testimony was the cause of the Saints leaving their native countries and gathering together in these valleys of the mountains. The promises that God has made to his children are all based on certain conditions, and so long as we observe these on our parts, he will certainly fulfil his promises to us.

Conference adjourned till 2 o'clock.

The choir sang an anthem—
Praise the Lord.

Benediction by Elder Daniel H. Wells.

Sunday Afternoon, 2 o'clock.

The Large Tabernacle was densely crowded, and many hundreds were unable to gain admittance.

The choir sang hymn on page 124—
With all my powers of heart and tongue
I'll praise my Maker in my song.

Prayer by Elder Brigham Young.
The choir sang hymn on page 399—

Again we meet around the board
Of Jesus, our redeeming Lord.

While the Sacrament of the Lord's Supper was being administered,

Elder Geo. Q. Cannon addressed the congregation. He spoke of the peaceful and reflective spirit that pervades the mind while listening to the remarks of the servants of God, and looking upon such a vast assembly of worshippers. This people have bright and glorious prospects before them. Their influence is being more widely felt in the world at large than at any previous time. We have not labored in vain, we have not preached in vain; we have not lived lives of sobriety, of industry, of temperance and perseverance in vain.

The zeal and earnestness of any person or community cannot move for the good of any great cause without being exposed to the charge of fanaticism. It was truly refreshing to contemplate the heroic deeds and sacrifices of either an individual or a community, who, for the good of others, has been willing to undergo the scoffings and drivings, and endurance of hardships that thousands of these Latter-day Saints have experienced. The future of such was bright and glorious and their mission was of the most important character. He then spoke of the importance of educating the youth of Zion, not only in the sciences of the world, but also in theology. Is there an evil in the world or false principle existing or oppression of misgovernment, the duty of correcting these things devolves upon the Latter-day Saints. The first thing, however, is for us to correct evils in our own midst, and the work of educating a community in these matters is necessarily a slow pro-

cess, but the work has to be accomplished.

He then traced the baneful consequences of false tradition in relation to monogamy, and made reasonable comparisons with a law that permits plural marriage, taking up the subject not as a "Mormon" or a Congress man, but as a member of the great family of mankind. He denounced the corruptions of the ancient Greeks and Romans and their abominable and lustful practices, and alluded to the fearful spread of prostitution that has resulted from the laws that have emanated from those people. He believed that God would, in his own wisdom, bring about a correction of these fearful evils that exist between the sexes. It devolves upon us to defend constitutional principles, against the corruptions and fraud that so unblushingly exist in high places and through all the ramifications of political parties.

He then touched on the improper uses that wealth is often prostituted to. He strongly advocated the constitutional right of all people to be protected in their religious creed. So long as their acts do not infringe upon the happiness and peace of others, they ought to have the fullest freedom and protection afforded them. He was determined to lift up his voice, and as far as his influence extended, he would contend for this constitutional right, and would also instruct and educate his children to defend that principle.

After expatiating upon the broad and liberal principles of civil and religious liberty, contained in the constitution of our country, he called upon the Latter-day Saints to throw aside all narrow minded notions and traditions, and accord to all people from whatever country they may come or whatever faith they may hold, the same protection and liberty that they claim for themselves.

The choir sang the anthem, "Inflammatus." Conference adjourned till to-morrow morning at 10 o'clock.

Benediction by President Joseph Young.

SECOND DAY.

Monday, April 7th, 1879,
10 o'clock a. m.

The choir sang hymn on page 5.
The morning breaks, the shadows flee,
Lo! Zion's standard is unfurled.
Prayer by Elder Lorenzo Snow.
The choir sang,
Mortals awake, with angels join,
And chant the solemn lay.

Elder George Q. Cannon read the statistical report of the Church, but, as it was not perfect, some of the returns not being made in full, it is thought best not to publish it.

The following report of donations received for the Manti Temple, from several of the adjoining States, to March 31st, 1879 was read:

Total in 50 cent monthly	
cash donations	\$ 4 889 74
D. in Sunday donations,	117,406 29
	\$122 296 03

Amounts donated by	
Trustee-in-Trust.....	\$ 15,437.76

Total amount.....	\$137,723 79
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The report of the free-will offerings to the Logan Temple, from Cache Valley and surrounding States, from May 28th, 1877, to March 1st, 1879:

In cash, stock, produce,	
lumber, etc.....	\$119,984.51
In stock and produce, per	
Trustee-in-Trust.....	\$ 2,036.50

Total.....	\$122,021.01
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Elder Franklin D. Richards spoke of the many blessings that we had been the happy recipients of from our heavenly Father. He felt pleased to note that a very praiseworthy improvement had been made in the Tithes and Temple offerings of the Saints during the past year; also in the co-operative movement throughout the Territory, in establishing home industries, etc. He also made some remarks on the tendency in some to turn away from the worship of the True and Living God, into scepticism and idolatry. He then spoke of the efforts being made to draw away our children, by every species of inducement, and warned the Saints against all such

ing their increased wealth to lead them away from God and his ways, and giving way to an idolatrous devotion to their cattle, their farms, etc., and other worldly property; but when God blesses us with the good things of this world, we should not forget the obligations that such blessings impose upon us, but be willing to use them for the establishment of His purposes on the earth, and be always zealous of good works. He prayed that the blessings of peace and fellowship might abound with the Saints.

Elder George Q. Cannon then called over the following names of missionaries:

TO GREAT BRITAIN.

Orson Pratt, Sen., Salt Lake City.
 Brigham S. Young, "
 Joseph R. Matthews, "
 Geo. H. Taylor, "
 John F. Miller, "
 Hugh Watson, "
 Peter Reid, "
 Edward E. Brain, "
 Archibald M. Buchanan, "
 John South, "
 Thomas P. Jack, "
 Francis Cope, "
 C. L. French, "
 John Rider, Kanab.
 Isaac J. Wardle, South Jordan.
 George Crane, Kanosh.
 Hyrum Bennion, Taylorsville.
 Wm. C. Haigh, "
 Henry Rampton, Bountiful.
 Edwin M. Curtis, Logan.
 Joseph Goddard, "
 Lyman Martineau, "
 Oscar G. Hunter, American Fork.
 Erastus B. Snow, St. George.
 Moroni Snow, "
 John M. Moody, jun., "
 William Barnes, "
 Edward Cliff, Sanpete County.
 Jonathan Midgeley, "
 John Boyden, Coalville.
 W. B. Parkinson, Morgan County.
 Charles Monk, Spanish Fork.
 Wm. Robertson, "
 Andrew Ferguson, "
 William Wilkes, St. Charles.
 Charles Westover, jun., Leeds.
 Evan Wride, Provo.
 Robert Dansie, Fort Herriman.
 William McFadden, Salina.
 William Driver, Ogden.
 Henry Margetts, Paris.

SCANDINAVIA.

Nils Wilhelmsen, Sr. Charles.
 C. O. Asmussen, Salt Lake City.
 Andrew Jenson, Pleasant Grove.

SWISS AND GERMAN MISSION.

Serge L. Baliff, Logan.
 Andrew Heppler, Glendale.
 Ferdinand Oberhaensli, Paysen.

CANADA.

Andrew Coray, Cedar.
 W. H. Seegmiller, Richfield.

MANITOBA AND ICELAND.

Jacob B. Johnson, Spanish Fork.
 John Evindson, "

UNITED STATES—SOUTHERN STATES.

Orange Warner, Fillmore.
 John H. Hougard, Manti.
 Martin Garn, Sugar House.
 Henry C. Longmore, Moroni.
 C. H. Bliss, Salt Lake City.
 Hyrum S. Young.
 Leonard G. Hardy.
 Rudgar Clawson.
 Elnathan Eldredge, Sugar House.
 to Indiana.
 R. G. Berrett, North Ogden, to
 Pennsylvania.
 Matthew Ivory, Beaver, to Penn-
 sylvania.
 C. H. Lund, Mount Pleasant, to
 Minnesota.
 W. S. Seeley, Mount Pleasant, to
 Minnesota.
 The choir sang the anthem,
 Thine, O Lord, is the greatness.
 Conference adjourned until 2
 o'clock.

Benediction by Elder C. C. Rich.

Afternoon, 2 o'clock.

The choir sang hymn on page 13:

What wondrous things we now behold,
 By prophets seen in days of old.

Prayer by Elder Joseph E. Taylor.

The choir sang hymn on page 67:

Praise ye the Lord, 'tis good to raise
 Your hearts and voices in his praise.

President John Taylor made a few remarks on the vacancy in the Apostleship, occasioned by the death of the late respected member, Orson Hyde, and said that the Quorum of the Twelve, in consultation upon this subject, having agreed among themselves, had decided to nominate before this

Conference the name of Moses Thatcher, of Logan, to fill the vacancy.

A vote was then called for, when the nomination was sustained unanimously.

The authorities of the Church were then presented before the Conference by Elder George Q. Cannon, all of whom were unanimously sustained, as follows:

John Taylor, as President of the Quorum of the Twelve Apostles, as one of the Twelve Apostles, and of the Presidency of the Church of Jesus Christ of Latter-day Saints.

As members of the Quorum of the Twelve Apostles—Wilford Woodruff, Orson Pratt, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Joseph F. Smith, Albert Carrington and Moses Thatcher.

Counselors to the Twelve Apostles—Jno. W. Young, D. H. Wells.

The Twelve Apostles as the presiding quorum and authority of the Church, and, with their counselors, as Prophets, Seers and Revelators.

Patriarch of the Church—John Smith.

As the first Seven Presidents of the Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott.

The Presiding Bishop of the Church Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee in Trust of the Church of Jesus Christ of Latter-day Saints, with the Twelve Apostles, their two Counselors and Edward Hunter, as his Counselors.

Albert Carrington as President of the Perpetual Emigration Fund for the Gathering of the Poor, and the following as his assistants: F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, John W. Young, Angus M. Cannon, Moses Thatcher, William Jennings, John R. Winder, Henry Dinwoodey, Robert T. Burton, A. O. Smoot and H. B. Clawson.

Orson Pratt as Historian and General Church Recorder, and Wilford Woodruff as his assistant.

Truman O. Angel as General Archi-

tect of the Church, and T. O. Angel, Junr., and W. H. Folsom as his assistants.

As Auditing Committee—W. Woodruff, E. Snow, F. D. Richards, J. F. Smith.

George Goddard as Clerk of the General Conference.

Elder Lorenzo Snow said it was the privilege of the Latter-day Saints who met together on occasions like the present to receive instructions from the Almighty that will be useful to them in all the walks of life. He then quoted two passages of scripture wherein God requires his people to be perfect as he himself is perfect. With a view of receiving those great blessings which the Lord has promised to his children, it was absolutely necessary for His Saints to comply with the requirements he had made upon them. He spoke of Abraham leaving his native country at the command of the Almighty, which entitled him to the blessing dependent on his obedience, and which he would not have received if he had not complied with the law. All Latter-day Saints who keep the commandments of God may be perfect in their sphere of action according to their ability. Although we have weaknesses and imperfections, we should not be distressed or discouraged in trying to carry out and observe the requirements of heaven. Whatever principles we rigidly carry out, we are perfect so far as that is concerned, as, for instance, the observance of the Word of Wisdom, the law of tithing, etc. He instanced the case of Peter, who, for quite a while, walked perfect before the Lord, but when overtaken by a trial, was tempted to deny his Lord and master. This sin of Peter's however, tended to humble him before the Savior, and he strove in the future to maintain a clear conscience before God, by doing right and keeping His commandments.

He quoted several instances of the ancient servants of God who, although beset with weaknesses, endeavored to overcome them, by availing themselves of all the aid and succor that God their Heavenly Father had placed within their reach.

He therefore called upon the Latter-

day Saints to take courage, notwithstanding their many shortcomings, to continue and strive to do better in the future, by seeking first to know the mind and will of the Lord, then to do the same, and live so as to enjoy his Holy Spirit, that they may be blest with an abundance of peace.

Elder Albert Carrington made a few remarks on the subject of the Emigration of the poor from the old countries, and the amount of indebtedness due the fund from those who have been assisted by it during a number of years past. Neither he nor President Taylor had the least desire to oppress any one now indebted to the fund, but if only a reasonable proportion of their indebtedness was paid, every Latter-day Saint of the Lord's poor could be emigrated this season.

He did not mention this subject in a scolding spirit, or with a view to having any undue influence exercised to induce liquidation, but realizing the extreme poverty in which many of the Lord's poor are now struggling, in the old countries, he made this appeal in their behalf. And he hoped that as fast as the debtors were able to pay, they would do it at the very earliest opportunity. To give every one as easy a way of settling their indebtedness as possible, it was arranged that it might be paid in labor, in stock or in produce, and in instalments to suit each one's circumstances.

He much regretted that some who had apostatized from the faith, had repudiated their honest indebtedness to that fund, for an honest debt would always hang over an individual until it was liquidated. To all such he would say he would make no legal effort to compel payment, but leave it upon their heads as an unpaid obligation. And notwithstanding their boast of freedom and advanced "liberal" principles, they display very bad taste in repudiating that which rescued them from the depths of wretchedness in the old countries, where had they remained till they were as old as Methuselah, they would never have had a house of their own, but by the aid of the P. E. Fund, they had been assisted to a land where they had secured a competence.

Elder George Q. Cannon then presented the following additional names of missionaries:

SANDWICH ISLANDS.

Harry H. Cluff, Provo.
Wm. D. Alexander, Provo.
James Knell, Pinto.
Harry World, Salt Lake City.

ENGLAND.

John Alexander, Fillmore.

PIEDMONT.

Jacob Revoir, West Jordan.

The choir sang an anthem:

Sing unto the Lord.

Conference dismissed until to-morrow at 10 o'clock.

Benediction by Elder Joseph F. Smith.

THIRD DAY.

Morning, 10 o'clock.

The choir sang hymn on page 235—

From Greenland's icy mountains,
From India's coral strand.

Prayer by President Joseph Young.

The choir sang hymn on page 106—

With joy we own thy servants Lord,
Thy ministers below.

Elder George Q. Cannon presented the following additional names of missionaries:

UNITED STATES—NORTHERN.

Peter Hendrickson, Big Cottonwood.

Wm. H. Newman, "

L. A. Howard, "

C. R. Romer, Farmington.

SOUTHERN STATES.

Thomas Lloyd, Wellsville.

Chas. W. Hulse, Millville.

Ole Sonree, Meriden.

Frank Benson, Logan.

Seth Langton, Jr., Smithfield.

Wm. Turner, Salt Lake City.

Isaac Riddle, Jr., Beaver.

NORWAY.

Andrew Homer, Mill Creek.

SANDWICH ISLANDS.

Carl Anderson, Coalville.

An exhibit was read of the financial business of the Perpetual Emigrating

Company; also a financial report of the Tithing in cash, produce, etc., in all the Stakes of Zion.

The above reports were unanimously accepted by vote of the Conference, but are too lengthy in detail for publication, the showing, however, was of a very satisfactory character.

Elder Brigham Young said in reading of these reports there was considerable monotony, yet such was the general interest taken by the Latter-day Saints in the welfare of each respective Stake, he found that the quarterly, semi-annual and annual Conferences, now being held under recent organizations, where the financial and statistical reports were read, they had a tendency of drawing and uniting the people together.

He then spoke on the great variety of human experiences in science, mechanism, law and statesmanship and the necessity as well as privilege of the less experienced to learn from and be guided by those more advanced and better instructed, and argued that the same need existed in spiritual things. The leaders of the Latter-day Saints had proved themselves skillful in the Kingdom of God, and those less skilled and less experienced, ought to look to them for guidance and instruction. In this there was no lack of freedom any more than in the deference paid by men in all branches of learning to those who were masters of knowledge. He illustrated this in a forcible manner, and closed by asking the blessings of God upon the Saints, that they might learn wisdom and obedience.

Elder Joseph F. Smith said he had been greatly edified in listening to what had been said during the two days' Conference that had passed. Spoke of the willingness of the Latter-day Saints in sustaining the measures presented before them by the authorities of the Church.

Not much had been said during this Conference about our temporal affairs, but many interesting items had been called over from our financial reports. The work in which we are engaged is both temporal and spiritual, and these are so intimately blended together that he never knew

where to draw the dividing line; but from experience and observation, he knew that the temporal duties and obligations which the kingdom of God imposes upon us, always sit light and easy when the spiritual duties and privileges were duly and properly attended to and enjoyed, and the Spirit of God was in the heart.

He exhorted the Saints to seek after and enjoy the Spirit of the Lord, which would abundantly qualify them for the performance of every duty, for God does not require anything of his children which they cannot perform.

We should be willing to make any sacrifice for the sake of the souls of the children of men, and be ready at any time, when called upon, to attend to any temporal duty, as well as to go and preach the Gospel to the nations afar off. He testified to the watchful and jealous care that is exercised by the present leader of the Church (President John Taylor), with his brethren the Twelve, in everything that affects the general or individual interests of the Saints.

He made a few remarks on the subject of the P. E. Fund indebtedness. Many Elders were now being sent out on missions to preach the Gospel, and in some instances where large families are left but partially provided for, their wants should be supplied by those who remain at home, and not be allowed to suffer. He also referred to the building of Temples, to the honest payment of our Tithes and offerings, the proper attention to the poor and infirm, the sustaining of home industries, for Zion will never become independent until our wants can be supplied by the labor of our own hands. He also adverted to the raising of silk, for which the climate of this country is so abundantly adapted, and the employment of children could be very profitably used in its manufacture.

He prayed that God would bless the Saints in all their efforts to build up Zion.

Conference adjourned until 2 o'clock.

The choir sang an anthem,

Resound His praise.

Benediction by Elder D. H. Wells.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 5, 1879.

THE GREAT PROPHETIC PYRAMID.—AN IMPORTANT DISCOVERY BY PROF. O. PRATT, SEN.

THE Great Prophetic Pyramid, of Upper Egypt, is becoming more and more an object of general public interest. In the beginning of last December, we placed upon the pages of the STAR some valuable information in reference to it. At the same time, we expressed a strong belief in the theory that the wonderful structure had been erected under divine direction. This view was based upon the fact of the embodiment of marvelous scientific truths in its peculiar construction; also upon the prophetic character of its symbolism. So far as investigations upon this intensely interesting subject have proceeded, our view has strengthened to conviction that the latter phase of the building typifies much of the economy of God in relation to this planet and its inhabitants, from a very ancient period, till the reaching of the earth's final glorification.

Believing this subject to be of great special interest to the Latter-day Saints, we will endeavor to give a simple outline, in brief, of a portion of the theological phase of the Pyramid symbolism. The theory connected with this branch is, that the various dispensations, epochs or periods, are typified by a series of passages, galleries, chambers, etc., and that the exact times of various conspicuous or special occurrences are marked by measurements, at the ratio of one Pyramid inch to a year. The astronomy of the building, it is believed, shows the flood to have taken place B. C. 2,790.

The first entrance passage opens with a date answering to B. C. 2,528, the supposed time of the dispersion of mankind, at the Tower of Babel. There is a declination in the passage from that point until, reckoning one inch to a year, B. C. 2,170 is attained, this being the date of the erection of the structure. This point is marked by distinct lines drawn on the stone, on the east and west sides of the entrance passage. There is a continuation of the descent for 628 inches (or years) to a granite portcullis. This carries the symbolism to B. C. 1,542. The last-named date is believed to be the time of the leading forth of the Children of Israel, by Moses, from the Land of Egypt, and the portcullis is taken to signify the separation, by God, of a distinct and peculiar people. Hence, from that point begins a narrow passage, as if to signify this selection from the general mass of mankind, as a part of the Divine economy.

The height of this apparently exclusively Hebrew passage is but 53 inches. We desire the reader to note this peculiarity, as it appears to have an analogous bearing upon subsequent developments in the symbolism. This limited passage ascends until it reaches the date of the birth of our Lord and Savior, Jesus Christ.

At this latter point, evidently a figure of the opening up of the dispensation of the meridian of time, commences what is termed the Grand Gallery, which is over 28 feet high, in contradistinction to the limited one of 53 inches ascending to its opening. This Grand Gallery ascends, on an incline, from the point of beginning. Thirty-three and a fraction inches (or years) from its commencement, corresponding with the date of the Savior's crucifixion, there occurs an opening, "leading to a subterranean chamber in the rock, and thence to a profound depth," on a declining line. In reference to this point, we quote from our article of December 2nd, 1878:

If the measurement symbolism have a truthful significance, and it certainly looks reasonable, the thirty-three years and a fraction carries the curious record to the termination of the mortal career of the Savior, and the dark aperture, in the same connection, would define his visit, immediately after his crucifixion, to Hades, or the World of Spirits, where he remained three days, extending the work of salvation to the spirit apheres, setting the captives free.

This extended and magnanimous mission of the Divine Master was foreshadowed by himself, before his death, when he said, (John v, 25,) "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." And in the 28th verse: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice."

In the same connection, 1 Peter iii, 18—20, states that after being put to death in the flesh the Savior was quickened by the spirit, "by which also he went and preached to the spirits in prison." In chap. iv. verse 6, the object of this preaching is given, being "that they might be judged according to men in the flesh, but live according to God in the spirit."

This agrees perfectly with the saying of Jesus to Mary, after his resurrection: "Touch me not, for I am not yet ascended to my Father."

The Grand Gallery continues uninterruptedly, until what has been termed the Great Step is reached. This is one of the most important features, thus far, of the whole symbolism. This Step extends across the entire width of the gallery and rises from it a height of 36 inches, or a British Yard. From its frontal edge it runs, on a horizontal line, about 61 inches (or years) until it reaches the great solid wall. Numerous speculations as to the significance of this Step have been advanced, but, until quite recently, a correct or satisfactory solution has not been attained. According to Prof. Smyth, Astronomer Royal of Scotland, the length of the Grand Gallery, from the point of commencement to the reaching of the base of the Step, is 1,812.9 inches (or years.)

No event of a generally momentous character having occurred at that time, led Elder Orson Pratt, who had been reading some works on the Pyramid, to believe there had been some miscalculation, or mistake in the method of making the measurement from the base of the Great Step to its upper edge. Aided by the inspiration of the Almighty, he brought the penetrating and remarkably clear and concentrative power of his mind to bear upon the subject. While in London, some time last March, only a few weeks since, in the night time, he was suddenly struck, as if by inspiration, with the idea that he had

found the solution to the problem. It occurred to him that in measuring the length of the Grand Gallery, Prof. Smyth had measured his Pyramid inches on the ascending floor line, until reaching the base of the Great Step, when he abandoned the method observed for upwards of three thousand inches, (or years,) and substituted an English foot or twelve English inches for a year computed no longer on the prolonged usual floor time, but applied to the vertical line of the Step. Prof. Pratt believed this to be a great mistake. He could see no reason why the floor line should be thus suddenly abandoned, and the unit inch discarded. He considered the Pyramid unit inch should still be marked off on the 3,355 inch floor-line, until reaching the foot of the perpendicular let fall from the upper edge of the Step upon that line prolonged. At this point there is a final terminus in the ascending direction. At the upper edge of the Step, therefore, the direction becomes horizontal, and hence the inches or years from that point must be computed on that horizontal line.

Elder Pratt was tempted, then and there, to arise in the night, make the necessary calculations and satisfy his mind; but he concluded to delay till morning. Judge of his surprise and pleasure, when, on making the line from the upper frontal edge of the Step perpendicular with the inclined floor of the Gallery, and continuing the measurement of the Gallery to that point, he found it demonstrated, by plain figures, that it reached the Pyramid date of April 6th, 1830, the exact day on which the Church and Kingdom of God was organized, by the revelation and commandment of the Most High, at Fayette, Seneca County, New York, U. S. A.

After demonstrating this grand fact, Elder Pratt, whose attainments as a profound mathematician and astronomer are well known and established, pursued his investigations still further. He found that the step, as before stated, measured, from the upper frontal edge to the mass of solid masonry, the great wall, nearly 61 inches (or years). This period added to April 6th, 1830, carries the symbolism to the spring of the year 1891. The significance of this fact will be at once apparent when we consider the prophetic remarks of the Prophet, Joseph Smith with regard to that date. On the 14th of March, 1835, at Kirtland, Ohio, the Prophet called a meeting of those who had composed what was known as Zion's Camp. When they met he informed them that God had commanded that they should assemble. In a published account of the proceedings, the following appears as the substance of remarks made by him on the occasion:

"Those who went to Zion with a determination to lay down their lives if necessary; it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene."—(Mill. Star. No. 13, Vol. XV, published March 26th, 1853.)

Fifty-six years added to the date on which the meeting was held carries to the beginning of the year 1891.

It is now demonstrated that the date of the organization of the Church of Christ in the latter-days is among the symbolisms of the great Pyramid. That peculiar structure also typifies that some remarkable phase of the history of the world will be enacted in the year 1891, and the inspired utterances of the great prophet of the nineteenth century points the prophetic finger to that

time as a day of momentous occurrences. Surely such conspicuous exactness cannot be a matter of chance. If it were so, such harmonious coincidences would be without parallel.

We have, thus far, merely touched upon the theological significance of the symbolism of the Great Pyramid, but lack of space prevents us pursuing the subject further at present. However, appearances favor the theory of the application to it of the following passage from Isaiah: "In that day shall there be an altar to the Lord in the midst of the Land of Egypt, and a pillar on the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the Land of Egypt." (Isaiah xix. 19, 20).

It is like a mighty book in stone, on which is written the great events of the history of this earth and its people. The historical epochs of the past are indicated with scientific clearness, and now it is demonstrated, by the researches and mathematical deductions of Prof. Pratt, aided by the inspiration of the Mighty God, that it also stands as an incontestable evidence of the divine authenticity of the Church of Jesus Christ of Latter-day Saints.

It stands also as a marvellous proof of the existing harmony between the exact sciences and true religion, for in that wonderful structure there is a beautiful blending of the two. It is one of the wonders of the age, and the great truths it embodies should call forth praise and thanksgiving from the righteous to Him by whose wisdom and power the construction of the Great Pyramid was evidently directed.

ARRIVED AT NEW YORK.—By courtesy of Mr. George Ramsden, agent of Guion & Co., we learn that the *S. S. Wyoming*, bearing the company of Saints that left Liverpool April 19th, arrived at New York on Wednesday, April 30th, at 3 p.m.

ARRIVALS.—On Saturday evening, May 3rd, Elders Ralph Smith and George Watson, missionaries from Utah, arrived from New York, on the *S. S. Wisconsin*. They have been laboring, during the last winter, in the Southern States Mission (America), and have now come to engage in the work of the ministry in this country. They have gone to the northern part of England, to visit relatives, previous to being assigned to their respective fields of labor.

ABSTRACT OF CORRESPONDENCE.

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INCREASING INFLUENCE.—The following is an abstract of a letter from Elder William O. Staines, written at New York, April 16th:

"The 'Mormons' in Utah to-day are looked upon to be a very different people to what they were a few years ago. At one time we were viewed as a set of outlaws, and a very ignorant people. It is very different now. When questions are asked about us, they are of a character, quite different to what they used to be, and come from a much better class of people, so far as education is concerned. One meets those who are anxious to know something about us; not religiously, for but few care anything about that part of the subject, but about our prospects, and future course. Many of this class have been watching the movements of our enemies for years past, believing many of their reports, etc.; but they find to-day that, notwithstanding all that has been done to destroy us and drive us from our homes, we have proved ourselves a wise and industrious people; the best colonizers this country ever had. They think we ought to have the confidence and good feelings of the people. If our religion is not respected by them, they respect us for being faithful to it, inasmuch as we believe it to be true."

"We stand well in all our business relations with every large mercantile House in the States. There is not a question about the paying for the goods, but a desire often to encrease the orders sent, they having no fears but the pay will come when due. This is a good showing for the 'poor deluded Mormons,' and it is only a beginning. As we become acquainted more with these business men, they will defend us in our rights, and use their influence for us that we may get them. A few have already done this, and others are willing to assist."

"All we have to do is to live our religion, as a people, and the Lord will bless and prosper us."

CORRESPONDENCE.

VISIT TO THE SWISS AND GERMAN MISSION.

Ludwigshaven, Germany,
April 28th, 1879.

Dear Brother Nicholson:—

I had the pleasure of attending two very interesting meetings here yesterday, which were addressed by Elders John Theurer, John Kienke, Prest. Flamm and myself. This is comparatively a young branch of the Church, having been organized by Elder Fredrick Theurer, in the spring of 1876, but the Saints are full of life and united in their faith and labors. It is a fact quite remarkable, in our missionary experience, to find that fully two-thirds of the members of this branch, numbering in all over eighty, were formerly members of the Roman Catholic Church. They express much thankfulness for the goodness of God, in sending his servants to preach to them the principles of the everlasting Gospel. Our meetings were well attended yesterday, and we were blessed with a goodly portion of the Holy Spirit.

The Saints manifest, here as elsewhere, a strong desire to gather to the land of Zion, and are doing all they can to accomplish that object.

Prest. Flamm and myself intend leaving for Winterthur on Wednesday, where we will meet with the Saints on Sunday. My health is good, and the weather fine.

Please give my kind regards to all at the office.

Your Brother in the truth,

WM. BUDGE.

BRANCH ORGANIZED—BAPTISMS.

Nottingham, April 25th, 1879.
President Wm. Budge.

Dear Brother,—After starting the party of Saints from Derby, on the 18th, for Liverpool, I left on a trip in the Conference, to Eastwood, and on Sunday, April 20th, visited South Normanton, for the purpose of organizing a branch of the Church. At this place we have had a house open to preach in during the past winter, and quite a number have been baptized. I found that a large concert room had been obtained for us, free of charge, to hold three meetings in during the day. The bellman had given notice of our meetings, which resulted in the room being full of anxious listeners to the principles of the Gospel taught by the Elders present. Although it was a wet day, some persons walked ten miles to attend, among the number being the Mansfield choir, who are always ready to do their part in a creditable manner. The branch was organized with 16 members. Joseph Martin was ordained an Elder, and appointed to preside, and brother Baker was appointed clerk. Two children were blessed, and one new member was confirmed.

Next day Elder Walsh and myself went to Winfield, where we obtained a club-room to preach in, the people paying the rent for the evening. The bellman gave notice in the village, free of charge, and quite a number of strangers attended, most of whom listened very attentively. The next

evening we met with the Saints and some strangers at Belper. Next morning Elder Walsh and myself separated, he to the north end of the Conference, and I to the south.

Since my last to you, two more have been baptized, and still more are ready. Although times are dull, and poverty and distress, with no prospects of improvement, are very widespread, the Saints are not discouraged, but live in hopes that the day of deliverance will come. There are others who perhaps might have emigrated years ago, and are now regretting that they did not improve the chance when prospects were bright. Now their hopes are blighted, unless some friend should help them. Every true Saint can see the crisis that is at hand, even at the doors.

With kind regards to yourself and all at the Office, I remain your brother in the Gospel,

WM. BRAMALL.

THE HEALING POWER—BAPTISM.

Preston, May 2nd, 1879.

Elder J. Nicholson.

Dear Brother,—As President Budge is away on the continent, I will address a few lines to you. I have just returned from Whitehaven, an old sea-port town in the North of England, about 100 miles distant from this place. Elder A. F. Macdonald having visited there on his return from Liverpool, was cordially received by some relatives of his wife. He having preached the Gospel to them, the precious seed sown by him has begun to germinate. He gave me a

letter of introduction to the family of Mr. Thomas McAdam. On Tuesday last, April 29th, I visited them, and was very kindly entertained by all the family. Their son Thomas Jr., had been, for some time, in a delicate state of health, and was then confined to his room with rheumatic fever. His mother took me up stairs, and introduced me to him. I could perceive he had faith in the Gospel and in the servants of God, therefore I said to him, "Thomas, get up, and let us go forth," which he immediately did, to the astonishment of all the family. We walked out on the pier, although he was very weak, his flesh being very much reduced. I assisted him home again. Next day we walked out and selected a place for baptism, as he had expressed a wish to become a member of the Church. Yesterday, about 2 p. m., we went down on the beach and I baptized him for the remission of sins, and also for the restoration of his health.

Other members of the family, and connections, are believing, and will follow him soon into the waters of regeneration. This family and their connections are well respected in Whitehaven and offer to entertain the servants of God. There is a good field for the labors of an energetic elder in that vicinity, including the Isle of Man, where there are quite a few scattered members, and I have letters of introduction to several families not members of our Church.

With kind regards to all in the office, I am your brother in the Gospel,

JAS. L. BUNTING.

MISSIONS AND DISPENSATIONS.

BY ELDER GEG. C. FERGUSON.

In the 20th chap. of Matthew a figurative account is given of a householder who went out early in the morning, to hire laborers into his vineyard and agreed with them for a penny a day. About the third hour he hired others. Again, at the sixth hour, and yet again at the eleventh hour. The kingdom of God has been a remark-

able institution for the hiring or appointment of men in various ages of the world, to labor with God's authority. The farther back we go the more general and lasting is the authority. Adam's dispensation was the first and he labored in it 930 years. It ought to be remarked here, however, that the dispensation of Christ, like the